drive towards evolutionary self-expression, and it is.
there that we have to look for the significance of the
phenomenon. For the emergence of the life-ego.
is, as we have seen, a machinery of cosmic Nature-
for the affirmation of the individual, for his>
self-disengagement from the indeterminate mass
substance of the subconscient, for the appearance of
a conscious being on a ground prepared by the
Inconscience; the principle of life-affirmation of the
ego is the necessary consequence. The individual
ego is a pragmatic and effective fiction, a translation
of the secret self into the terms of surface conscious-
ness, or a subjective substitute for the true self in
our surface experience: it is separated by ignorance
from other-self and from the inner Divinity, but it
is still pushed secretly towards an evolutionary
unification in diversity; it has behind itself, though
finite, the impulse to the infinite. But this in the
terms of an ignorant consciousness translates itself
into the will to expand, to be a boundless finite, to'
take everything it can into itself, to enter into every-
thing and possess it, even to be possessed if by that
it can feel itself satisfied and growing in or through
others or can take into itself by subjection the

being and power of others or get thereby a help or
an impulse for its life-affirmation, its life-delight, its.
enrichment of its mental, vital or physical existence.

But because it does these things as a separate
ego for its separate advantage and not by conscious
interchange and mutuality, not by unity, life-
discord, conflict, disharmony arise, and it is the